

Adventist Society for Religious Studies  
New Orleans, November 2009

## HEALING OF THE NATIONS— MISSION OF THE ADVENTIST PIONEERS

By Roy Branson

History matters. Who we are depends importantly on who we were. Our stories of what our pioneers did and who they were sustain our common identity with them. Memories of our past not only sustain continuity of purpose. Recovery of pasts largely forgotten, also suggests futures that challenge and attract.

Adventism has several usable pasts. Elsewhere I have explored two other Adventist pasts.

- One past understood our bodies as the temple of God, and the purpose of our lives was to keep ourselves pure. The Adventist commitment to a plain lifestyle, clean water, and simple food, including clean and unclean meat persists.
- A second past that permeates much of Adventism to this day is a dedication to ordering our lives--indeed our thinking—to the rational laws of our being. We have understood ourselves to be a people who attune themselves to an orderly creation and a God of reason.

A third past we will explore today does not deny any other Adventist pasts. It complements them. This evening, I invite you to consider how we might be shaped by how the founders of Adventism joined in God's "healing of the nations".<sup>[1]</sup> Specifically, I ask you to consider four areas where Adventists pioneers participated in the healing of nations: abolition, temperance, peace, and poverty.

### I. ABOLITION

#### **A. Joseph Bates**

At the age of 15, Joseph Bates could no longer resist the pull of the sea and adventure. He grew up in and around the famous port of New Bedford, Massachusetts. So many whaling expeditions were launched and returned to New Bedford, that Herman Melville set one of America's greatest sagas of the sea, *Moby Dick*, there. Melville describes the jostling streets of New Bedford as full of people of every tongue and color from across the globe—specifically including, according to Melville, strange-looking specimens from the mountains of Vermont.

For over 20 years, first as a seaman, then as a captain and finally as owner of his own ship, Bates pursued voyages to the Baltic and Mediterranean Seas, as well as the Atlantic and Pacific Oceans. He visited England Russia, Brazil, and even rounded Cape Horn to reach Peru on the West Coast of South America. He was imprisoned, escaped, imprisoned, then freed again.

Recently, George Knight, declared that Joseph Bates was The Real Founder of the Seventh-day Adventist Church.<sup>[2]</sup> (I think 19<sup>th</sup> century Adventists would have included James and Ellen White in a triumvirate of founders, but Bates does deserve far more recognition than he has received.) Gradually, Bates shifted from shipboard to what the title page of his autobiography calls “reformatory movements.” He began with himself, giving up tobacco in 1823, and all forms of alcohol the next year. Bates chose to be baptized into a denomination called the Christian Connection, a group committed equally to the plain meaning of the scripture and to reforming America. In 1827, he started the Fairhaven Temperance Society in a suburb of New Bedford. Under Bates its members pledged themselves to total abstinence. Bates’ local society quickly expanded to a county society, encompassed the state of Massachusetts, and finally spread across the nation, becoming an American temperance society.

The year after starting what became a national reform society, Bates ended his sailing career in 1828, and launched himself into other “reformatory movements.” Bates helped establish the Fairhaven Seaman’s Friend Society, dedicated to “the moral improvement of seamen.”<sup>[3]</sup> Bates identified with the manual labor school movement, establishing a school house on his own property, with the idea that students could help plant mulberry trees and start a silk-worm industry.

Bates’ deepening religious experience strengthened his commitment to the most ambitious social and political reform of his time: the movement to abolish slavery. Bates rejected the idea supported by a majority of people opposing slavery: exiling American slaves to colonies. Bates joined the far more radical abolitionists. With forty others, he organized the Fairhaven Anti-slavery Society.

Bates’ life reveals how a person described as the Founder of Seventh-day Adventism, intertwined his interest in the predicted end of the world with his continuing commitment to reforming or healing the American nation. A year after Bates and Joshua V. Himes, both members of the Christian Connection, started working in 1840 with William Miller to proclaim the Second Coming of Christ, they organized a convention of the “Friends of Universal Reform”. To Himes’ Clarendon Chapel in Boston, came such famous Americans as Bronson Alcott, Theodore Parker, James Russell Lowell, Ralph Waldo Emerson, and William Lloyd Garrison. In his *Autobiography*, Bates immediately follows a description of the falling of the stars in 1833—widely seen as a sign of the Second Coming of Christ—by saying, “in connection with these portentous signs in the heavens, moral reform was working its way like leaven throughout the United States...Moral-reform societies were multiplied in various places, as were also peace societies, having for their object the abolition of war.”<sup>[4]</sup>

Bates moved among New England leaders who combined religious expectations of the end of the world with reform of American society. In 1843, well after William Miller’s sensational prediction of the end had become the talk of the nation, William Lloyd Garrison, the famous, outspoken leader of America’s abolitionists, committed to reforming the American nation by immediately abolishing slavery, stoutly defended William Miller. Garrison said that William Miller was one in whom “the cause of temperance, of anti-slavery, of moral reform, of non-resistance,” found an “outspoken friend.”<sup>[5]</sup>

Bates clearly anticipated the second coming of Christ with all his being, and simultaneously supported social reform. “All who embraced this doctrine [of the Second Coming], Bates said in his *Autobiography*, “would and must necessarily be advocates of temperance and the abolition of slavery; and those who opposed this doctrine of the second

advent would be not very effective laborers in moral reform.”[6] One of three key founders of the Seventh-day Adventist Church, the person who for seven years (1855-1862) presided over the Annual General Conference of these Sabbath-keeping Adventists, saw that the mission of the Seventh-day Adventist church encompassed both: a) preaching the return of Christ, and also b) being involved here and now in “moral reform,” in the healing of the nations.

### **B. Ellen White**

Ellen White also believed that the mission of Adventists included the healing of the nations. She agreed with Joseph Bates, her husband and many other Adventists, that for America to be whole it had to abolish slavery. In 1850, only six years after the Great Disappointment, the U.S. Congress passed the Fugitive Slave Act. With many in the North, Ellen White erupted. She led Sabbath-keeping Adventists in denouncing a national statute, requiring that slaves who had successfully fled from the South to the North must be returned to their Southern owners. “The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law.”[7]

When Ellen White learned that an Adventist defended slavery she wrote him, “You must yield your views or the truth. Both cannot be cherished in the same heart, for they are at war with each other...Unless you undo what you have done...We must let it be known that we have no such ones in our fellowship, that we will not walk with them in church capacity.”[8]

On the great moral and political issue of the time—whether to welcome slaves as free American citizens—you either defied national laws and involved yourself in the healing of the nations, or you were not an Adventist.

### **C. J. N. Andrews**

George Marsden, the well-known historian of American Protestantism, insists that whether they were pre or post-millennialists, what was striking was “the similarities of the militant apocalyptic imagery shared by most American Protestants.” [9] After the Fugitive Slave Law forced northerners to risk jail if they did not assist southern slave owners to recover their chattel, the churches of the North began to see America in the book of *Revelation*. A writer in the *American Theological Review* declared that “The plot of the world’s great drama has long been thickening: but everything indicates that its dénouement is at hand...Here is probably to be fought the great battle of principles, not merely for ourselves but for the world; freedom struggling against arbitrary power.” [10] Preachers throughout New England preached from *Revelation*. Some described a United States that tolerated slavery as the “Babylon” of the book of *Revelation*. [11] Proceeding from this kind of analysis, America’s abolitionists and Seventh-day Adventists used some of the same phrases and words: “Come out of Babylon,” and “be come-outers” from political and religious apostasy.[12]

It would have been strange if Seventh-day Adventists had not also related apocalyptic scripture to slavery. In 1851, the year after the Fugitive Slave Act was passed and condemned by Ellen White, J. N. Andrews, one of James and Ellen’s young protégés, wrote two series of articles in the *Advent Review and Sabbath Herald*. He argued that the beast described in

*Revelation* 13 was the United States. Having “two horns like a lamb,” this beast was like America—obviously young and full of energy—while also exhibiting a “mildness” or lamb-like nature. The first of this creature’s horns, Andrews said, was Republican civil power, committed to the grand principle that “all men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness.” The second horn was Protestantism, with its parallel recognition of the right of private judgment in matters of conscience.[13] But this beast of *Revelation* 13, Andrews reminded his readers, spoke and acted like a dragon. Republican civil power, represented by its first horn, held three million slaves in bondage. The country’s most powerful religious bodies, represented by the second horn, tolerated the Republican civil power’s enslaving black people.

#### **D. Uriah Smith**

Uriah Smith, the young writer that Ellen White supported to succeed her husband as editor of the *Advent Review and Sabbath Herald*, did not endorse Adventists taking up arms during the Civil War. The roots of Joseph Bates, James White and others in the “non-resisting” religious communities led them to embrace a “non-combatant” role for Adventist members in the American army. But Adventist leaders did vigorously enlist in the cause the way many reformers have done—with words more bold than we have ever heard subsequently in the *Adventist Review*.

In Adventism’s official church paper, its editor, Uriah Smith, wrote an open letter to President Abraham Lincoln denouncing him for not declaring that he was fighting the Civil War in order to abolish slavery. “He has to stand up against the enthusiasm for freedom which reigns in nearly twenty millions of hearts in the free North, and against the prayers of four millions of oppressed and suffering slaves. If he continues to resist all these, in refusing to take those steps which a sound policy, the principles of humanity, and the salvation of the country demand, it must be from an infatuation akin to that which of old brought Pharaoh to an untimely end.”[14]

## **II. TEMPERANCE**

Many of the religious groups who saw the abolition of slavery as a part of God’s healing of America turned their attention to what they considered the nation’s next great healing reform: breaking the hold of the liquor interests.

#### **A. Ellen White**

Again, Adventists linked apocalyptic concerns with social reform and the dominant political issues of the day. Four years before the Seventh-day Adventist Church was incorporated, Ellen White, in 1859, criticized politicians in Battle Creek, Michigan who were urging Adventists to avoid politics on the issue of temperance. She declared that they were doing “the work of Satan and his evil angels.”[15] In 1865, only two years after the denomination had officially come into existence, the General Conference adopted a statement saying that, “the casting of any vote that shall strengthen the cause of such crimes as intemperance, insurrection, and slavery, we regard as highly criminal in the sight of heaven.”[16] In the 1870s, Ellen White joined with national temperance forces, such as the Women’s Christian

Temperance Union, to speak at meetings in Oakland, California, to a rally of 5,000 in Battle Creek, Michigan, and to an estimated 20,000 in her home town of Portland, Maine.

Ellen White made it clear that the cause of temperance went beyond individual purity. Temperance was the key to nothing less than the healing of the nation. Because of the liquor interests “society is corrupted, work-houses and prisons are crowded with paupers and criminals, and the gallows are supplied with victims...The burden of taxation is increased, the moral of the young are imperiled, the property and even the life of every member of society is endangered.”[17]

Ellen White insisted that this matter of healing the nation was not a matter of God’s work in the distant future. “We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion.”[18] She assured Seventh-day Adventist members in Iowa that reform meant involving themselves in urging voters to the ballot box. “Perhaps I shall shock some of you if I say, if necessary, vote on the Sabbath day for prohibition if you cannot at any other time.”[19]

### **III. PEACE**

#### **A. Mexican-American War (1846-1848)**

Just after the Great Disappointment, the United States, for two years (1846-1848) fought Mexico for land that eventually became much of the American Southwest. Abolitionists and other reformers saw the war as a way of extending and expanding the practice of slavery. Leaders of the emerging Seventh-day Adventist Church joined the abolitionists and social reformers in speaking out against their nation’s waging war. Joseph Bates did not hold back. America, he said in 1846, was a “land of blood and slavery,” a “heaven-daring, soul-destroying, slave-holding, neighbor-murdering country.”[20]

#### **B. Spanish-American War (1898-1899)**

This was the war in which Teddy Roosevelt became famous leading his rough riders in a charge up San Juan Hill, and out of which America would capture several of Spain’s colonies, including the Philippines. Progressive reformers denounced the war as America running amok. Jane Addams, who won a Noble Prize for Peace, one of America’s greatest writers, Mark Twain, and the philosopher William James decried America’s actions as that of an oppressive, imperial power.

A half-century after the Great Disappointment and 35 years after the Seventh-day Adventists had become a denomination, Adventists once again joined the voices of social reform. In 1898, the President of the denomination, George Irwin, preached at the church’s headquarters that America had “no business whatever to become aroused and stirred by the spirit [of war] that is abroad in the land.” Week after week, the co-editor of the church’s official paper denounced the war and the annexation of the Philippines as American imperialism. Alonzo T. Jones used the same texts from the book of *Revelation* that Adventists had used to damn slavery fifty years before. For several years, Jones said in an 1899 issue of the *Advent*

*Review and Sabbath Herald*, Adventists have talked about one horn—Protestantism—and its apostasy. But what about the other horn? “Very little has been said about the apostasy of the nation from its fundamental principle of republicanism.” Uriah Smith’s son, Leon, declared in the *American Sentinel*, predecessor of *Liberty* magazine, that “every Christian in America ought to raise his voice in protest.”[21]

In 1899, Percy T. Magan, who later became one of the most important heads of the Adventist medical school in Loma Linda, rushed a book into print, *The Peril of the Republic*. Published by a well-known Protestant publisher, Fleming H. Revell, Magan’s book attacked President William McKinley and his administration for imposing American rule on the Philippines without their consent. Like Uriah Smith publicly attacking President Lincoln, Magan criticized the United State government precisely because he believed it was trampling on the divinely ordained principles of the Declaration of Independence: liberty and equality. America’s “character as a nation,” said Magan, “first formulated in the war of the Revolution, regenerated and reconsecrated in the war of the Rebellion, has been ruthlessly sacrificed to colonial greed and rapacious lust.”[22]

Magan called on all Christians to heal the nations by publically opposing war—not necessarily all wars, but this unjust war—a war that treated Filipinos as imperial slaves. “Ambassadors of Jesus Christ” should make their voices heard “in the courts and congresses of human powers, of earthly government.” The towering, future leader of what eventually became Loma Linda University, believed that citizens of the coming kingdom of God should *now* be true to principle “in things national as well as in things personal,” and to “work for right principles while it is day.”[23]

## IV. POVERTY

### A. John Harvey Kellogg

James and Ellen White made it financially possible for John Harvey Kellogg to study medicine and receive degrees from Bellevue Hospital in New York and the University of Michigan. When Kellogg returned to Battle Creek, Michigan to head up a small, shaky medical institution, he understood the mission of Adventism to include the healing of not only individuals, but nations.

Developing granola and cornflakes was part of that mission. So was addressing poverty in America’s cities. Kellogg visited the famous Bowry Mission, started by idealistic church people in New York City, and the equally renowned Hull Settlement House, founded in Chicago by Jane Addams.

In 1893, the Kimberly diamond strike on the property of Francis and Henry Wessels brought wealth to these new converts to Adventism in South Africa. When they asked John Kellogg what he would do with \$40,000, Kellogg was ready with an answer. He would start work to address poverty and health in Chicago. By May 1 of the same year the Wessels approached Kellogg, he had purchased property for the Chicago Branch of the Battle Creek Sanitarium. The new building could admit seventy paying patients. The next month, Kellogg

opened the Chicago Medical Mission, offering a variety of services to as many as 1500 people in single day. Two years later, Kellogg bought a five-story building in downtown Chicago, which he turned into the College Settlement Building. It offered public health and cooking courses, and sent nurses radiating out into the nearby poor communities of immigrants.

The third year after he had begun the work in Chicago, Kellogg established four more institutions that pushed Adventists into the movement for reforming the lives of America's poor, urban immigrants. These included a Workingman's Home, that could house 400 persons a night in its dormitory and in its first year served nearly 600,000 meals; a Life Boat Mission; a Maternity Home, and a Life Boat Rescue Home for girls, established in Chicago's brothel district.[24] A journal was started, *The Life Boat*, that published articles on juvenile delinquency, child labor, and prison reform. The journal quickly grew to an astonishing circulation of 200,000.[25]

All of these institutions were staffed by students enrolled in the Adventist's American Medical Missionary College in Battle Creek. They spent their third year of medical school in Chicago. Their training in regular medical education allowed students of the American Medical Missionary College to graduate with degrees recognized by several state examining boards and even the London Medical Council. But because these students at the Adventist medical school were also on the front lines of social reform in America, its students gained a broad understanding of healing and health. That may be the reason that Dr. Stephen Smith, a founder of the American Public Health Association, at one point called the American Medical Missionary College "the most important educational institution in the world." [26]

### **B. Fernando and Ana Stahl**

Fernando and Ana Stahl also trained with Dr. Kellogg in Battle Creek, Michigan, both as nurses. The Stahls decided in 1909 to accept an invitation from the Seventh-day Adventist church to serve outside the United States in Peru. After two years working in Lima, they carved out a mission in the high plateau around Lake Titicaca, among the Aymara and Quechua Indians. Like Kellogg, the Stahls, understood that healing the whole person meant reform of the entire society. Poverty was a scourge. The Stahls focused on those at the bottom of the social strata.[27]

The Stahls, with Manual Camacho, established schools in which the Indians, for the first time, were taught how to read and write in Spanish. In the schools they also mastered arithmetic, which allowed them to know when they were being cheated at market. Later, they learned new techniques for farming and used their skills with figures to run their own markets, selling their own crops. In the clinics and schools Camacho and the Stahls established, the Indians also learned techniques of preventive medicine, including how to live without alcohol and cocaine.

Two decades after the Stahls established their comprehensive program, a Peruvian congressman observed that the Adventists in the area had grown to 5,000 members, but that "the basic thing is that they are transforming the spirit of the Indian, bringing him into civic life, making him aware of his rights and obligations, separating him from the vices of coca and alcohol, removing superstition, curing illness, showing the best way toward human dignity." [28]

Encouraged by the Stahls, the Indians sent memorial after memorial to the central government in Lima. This activity led, in 1920, to the establishment of a formal government commission that investigated local abuses and the need for reforms. The Amyra and Quechua Adventists had developed their own version of the comprehensive reform to which Joseph Bates, Ellen White, Uriah Smith and John Harvey Kellogg were all committed. The Amyra and Quechua Adventists had arrived at an Altiplano form of the biblical healing of the nations.

### **C. Harry Miller**

In order to expand even further John Harvey Kellogg's commitment to the healing of the nations, Miller had to defy his mentor. Harry, and his wife Maude, had entered the American Medical Missionary College in 1898, spent their junior and senior years at Rush Medical College in Chicago, passed the Illinois state medical examinations and interned at the Life-Boat Mission in Chicago. When Kellogg heard that his prize pupils were thinking of traveling overseas, he went to Chicago to remind them of the great futures they could have as teachers in America's medical schools. But Harry and Maude defied Kellogg to expand the Adventist vision of healing America to healing the world.

In China, Maude and Harry opened a dispensary, built a press and started publishing tracts, with ink thinned with castor oil. Miller developed a reputation as a surgeon, built hospitals in China and all over Southeast Asia, and even served as president of the China Division. He treated Nationalist Chinese generals, and got to know the rulers of China prior to the Communist takeover. In Hong Kong and elsewhere in Southeast Asia, Miller extended Kellogg's pattern of establishing, in the same city, one hospital that treated rich patients, and another to care for the city's poorest citizens. He channeled money from the hospital in the wealthier part of town to the hospital in the poorer area.

On furlough in the United States, Miller was asked to come to the White House to advise presidents, including William Howard Taft, Woodrow Wilson and Herbert Hoover, about what was really going on inside China. For a few years the Adventist Church put him in charge of the Washington Sanitarium and Hospital, where he welcomed famous patients, such as William Jennings Bryan and Alexander Graham Bell. In addition to entertaining celebrities in suburban Takoma Park, Miller, as he had in Southeast Asia, also worked with Dr. Roger Hadley's grandfather to establish what eventually become known as Hadley Hospital, serving poor residents in the port area of Washington, D.C.

Miller followed a grand Adventist mission of going beyond curing to preventing disease, when he transformed the fundamental eating habits and improved the health of a quarter of the world's population. During his assignments in the United States, Miller worked with Dr. J. A. La Clerc, the chief chemist of the United States Department of Agriculture, to study the humble, inexpensive soybean. By 1974, one of the many soy products Miller created—Vitasoy—passed Coca Cola to become the favorite beverage in Hong Kong. His work drew the admiring attention of UNICEF and the World Health Organization. Dr. LaClerc said that Miller's work on soybeans was of far greater importance than the building up sanitariums,



because his developing tasteful, inexpensive soy drinks and dishes helped preserve thousands and thousands of lives.[29]

## V. Healing of the Nations Fades and Re-emerges

Many who hear a recounting of an Adventist past devoted to social reform cannot believe that it was central to Adventism. Even those who are sympathetic to the possibility of such an account, wonder, “If this Adventist past was so important, what happened to it?”

One response is to consider Adventist history in three periods: Years of Ferment (1844 to 1903), Years of Consolidation (1903-1965), and Years of Exploration (1965-present). Within this periodization, the memory of Adventist involvement in social reform fades almost to the vanishing point during the Years of Consolidation. The reasons are many.

Morgan, in his *Adventism and the American Republic*, suggests one. Roughly from the end of the First World War to the 1970s, the editors of the official church paper narrowed interpretations of the book of *Revelation* from contemporary social issues to religious tyranny, particularly religious tyranny in the future. The result was accommodation with present civil powers.[30] Morgan gently characterizes this accommodation as a “quiet conservatism.” But the loss of Adventism’s reformist past may have contributed to worse than “quiet conservatism.” Adventism welcomed many authoritarian political figures to campuses of its institutions. Perhaps the nadir of the Years of Consolidation was reached when leaders of the Seventh-day Adventist Church in Germany embraced Adolph Hitler.[31]

During the period I have called the Years of Exploration (1965-Present), the recovery of our reformist past began. In the United States, many black Adventist leaders, such as E.E. Cleveland, Associate Secretary of the General Conference Ministerial Department, identified with the civil rights movement. Some black pastors in the South, like E.O. Jones in Selma, Alabama, actively participated in leading early civil rights marches. In Tampa, Florida, a young Adventist pastor Warren Banfield, headed the local chapter of the NAACP and organized a successful city-wide boycott that integrated Tampa’s public transportation. Simultaneously, trained Adventist historians began recovering the reformist roots of Adventism’s pioneers. From that time until now, Adventist historians have discovered more and more evidence of the involvement of Adventists in social reform.

Community identity depends on continuity of purpose: from past to present to future. What past will renew the identity of Adventism? One of our valid pasts is being an apocalyptic people who participate in “reformatory movements,” a remnant that confronts powers that cause disease and oppress the vulnerable. If, as we become more affluent, more prominent, more powerful around the globe, we cease to understand—as our founders did—that being a part of the Great Controversy means participating in social reform, then we will have betrayed our Advent pioneers. If, on the other hand, we understand ourselves to be a people whose mission is to participate in God’s healing of the nations, we can begin to experience now the radiance of that city glimpsed by John the Revelator, a city suffused with Sabbath peace and justice.

---

[1] Ezekiel 47:12 describes a river flowing from a temple within a city on a high mountain. On both banks of the river grow all kinds of trees. "Their leaves will not wither nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing."

Revelation 22:2 describes "the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations." (RSV)

[2] Joseph Bates: *The Real Founder of Seventh-day Adventism* (Review and Herald Publishing Association: 2004).

[3] Knight, 52.

[4] Joseph Bates, *The Autobiography of Elder Joseph Bates; Embracing A Long Life on Shipboard, with Sketches of Voyages on the Atlantic and Pacific Oceans, the Baltic and Mediterranean Seas; also Impressment and Service on board British War Ships, Long Confinement in Dartmoor Prison, Early Experience in Reformatory Movements; Travels in Various Parts of the World; and a Brief Account of the The Great Advent Movement of 1840-1844.*

(Steam Press of the Seventh-day Adventist Publishing Association: 1868), 241

[5] Quoted in Ronald G. Walters, *American Reformers, 1815-1860* (Hill and Wang, 1975), 25, and cited in Ronald D. Graybill, "The Abolitionist-Millerite Connection," *The Disappointed: Millerism and Millenarianism in the Nineteenth Century*, eds. Ronald L. Numbers and Jonathan M. Butler (Indiana University Press: 1987), 140.

[6] Bates, 262.

[7] Ellen G. White, "Oath-Taking" (1859), *Testimonies to the Church*, vol. 1 (Pacific Press Publishing Association: 1948), 202.

[8] White, "The Rebellion" (1863), *Testimonies*, vol. 1, 359-360.

[9] George M. Marsden, *The Evangelical Mind and the New School Presbyterian Experience: A Case Study of Thought and Theology in Nineteenth-Century America*, 197, cited in James H. Moorhead, *American Apocalypse: Yankee Protestants and the Civil War, 1860-1869* (Yale University Press: 1978), 9.

[10] "The United States a Commissioned Missionary Nation," *American Theological Review* I (January, 1859), 172, cited in Moorhead, *American Apocalypse*, 19, footnote 46.

[11] *Independent*, April 23, 1863, 4, cited in Moorhead, 47, footnote 17.

[12] Henry Mayer, *William Lloyd Garrison and the Abolition of Slavery* (St. Martin's Griffin: 1998), 300-301, 364-368, 461.

[13] J.N. Andrews, "Thoughts on Revelation XIII and XIV," *Advent Review and Sabbath Herald*, I (May 1851), 83-84.

[14] Uriah Smith, "Letter to the President," *Advent Review and Sabbath Herald* (September 23, 1862), 130.

[15] Ellen G. White, *Selected Messages*, vol. 2, 337, cited in Douglas Morgan, *Adventism and the American Republic: The public Involvement of a Major Apocalyptic Movement* (University of Tennessee press: 2001), 67.

[16] "Report of the Third Annual Session of the General Conference, 197, cited in Morgan, 67.

[17] Ellen G. White, "Temperance and the License of Law," *Adventist Review and Sabbath Herald*, vol. 59 (April 11, 1882).

[18] Ellen G. White, *Gospel Workers* (Review and Herald Publishing Association: 1948), 387; quoted in Butler, "Adventism and the American Experience," in *The Rise of Adventism*, ed. Edwin Scott Gaustad (Harper & Row: 1974), 198.

[19] Ellen G. White, *Spirit of Prophecy Counsels Relating to Church-State Relations* (Ellen G. White Estate: 1964), 115, Letter 6, 188, quoted in Yvonne D. Anderson, "The Bible, the Bottle, and the Ballot: Seventh-day Adventist Political Activism 1850—1900," *Adventist Heritage* 7 (Fall 1982), 43-44.

[20] "Vindication of the Seventh-day Sabbath," 88; "Second Advent Way Marks and High Heaps," 48, cited in Knight, 54, footnote 40.

[21] George A. Irwin, "The Present Crisis," supplement to *Advent Review and Sabbath Herald* (May 3, 1898), 1; Alonzo T. Jones, "A Novel Christian Duty," *Advent Review and Sabbath Herald* (July 12, 1898), 444-445; Leon Smith, "Not by Politics, But by the Gospel," *American Sentinel* (March 30, 1899), 194. All three quotations cited in Douglas Morgan, "Apocalyptic Anti-Imperialists," *Spectrum*, vol. 22, no. 5, 21-22.

[22] Percy T. Magan, *The Peril of the Republic* (Fleming H. Revell Company: 1899), 117.

[23] Magan, 158, 193.

[24] Richard Rice, "Adventists and Welfare Work: A Comparative Study," *Spectrum*, vol. 2 (Winter, 1969), 53-57.

[25] Jonathan Butler, "Adventism and the American Experience," *The Rise of Adventism*, ed. Edwin S. Gaustad (Harper & Row, 1974), 199.

[26] Rice, 5.

[27] Charles Teel, Jr., "The Radical Roots of Peruvian Adventism," *Spectrum* 21 (December, 1990), 5-18.

[28] Jose Antonia Encinas, "Un Ensayo de la Escuela Nueva en el Peru," cited in Norman Gail, "Peru's Education Reform," *West Coast South America Series* 21 (1974), 13.

[29] William Shurtleff, "Dr. Harry Miller: Taking Soymilk Around the World," *Soyfoods*, 4 (Winter, 1981), 28-36; Raymond S. Moore, *China Doctor: The Life Story of Harry Willis Miller* (Pacific Press Publishing Company: 1961).

[30] Douglas Morgan, *Adventism and the American Republic*, 332-340, 346, 405.

[31] Erwin Sicher, "Seventh-day Adventist Publications and the Nazi Temptation," *Spectrum*, vol. 8, (1977), 11-24.